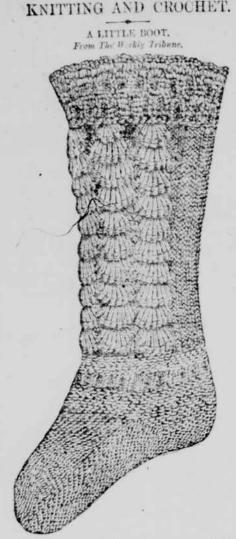
Society.



For this pretty little boot one ounce of white Baxony wool will be required, and No. 9 needles. Cast on for the sale of the foot 20 stitches, and knij back.

2d row: Increase 1 at each end; rest plain. 3d row: Ptain.

Knit these 2 rows 3 more times; then knit 8 more rows, increasing at one end only in alternate rows; this end is for the toe. After that knit 8 rows

Now knit from the toe to the heel 22 stitches, turn and knit back. Knlt 16 more little rows on these stitches, then east on at the end of the 22 stitches 14 more. Knit 8 rows plain, then knit 8 rows, decreasing every alternate row for the toe; after that knit 8 rows, decreasing in alternate rows each end of the row; cast off. You next take up the 14 stirches cast on, and on the 18 little rows

Then knit round and round till the thumb is long enough. Narrow it off by knitting 2 together at beginning of each needle till it can be finished as

I knit gloves for grown folks and they met with great approval; they are not much more work than the mittens. The process is the same until the hand is long, then count the stitches, take eight from the number to allow four each for the outside of the first and little fingers, divide the remaining by four; taking 2 more than the quarter for the first and middle fingers, (if there are 88 stitches on the needles 20 will be the quarter, that would make 22 stitches for the first and middle fingers, and 18 each for the othersi.

Take 11 stitches from the front of the hand, 11 stitches from the back, the four allowed for the out side of the finger on a line with the thumb where the finger would naturally come. Cast on 4 stitches for the inside of the frager. Knit round and round till the finger is long enough and finish like the taumb. The other fingers are the same-taking up the four made stitches on one side and making four on the other, except the little finger for which the outside four are allowed.

I have just finished a pair of stik-found them much more trouble to knit than those of fine yarn, the sifk is so hard to pick up, when a stitch drops, Seginners will enjoy the work more if they use

PARLOR BALLS.

For a tolerably large buil use single zephyr or Germantown wool and No. 10 needles. Cast on 38 stitches. 1st row: \* Over or wool forward, slip 1 (as if

about to puri it), knit 1; repeat from " to the end of the row. This forms 19 ridges. 2d row: \* Over, slip 1 (as if about to purl), knit 2 together; repeat from ". This forms the we I-known

brioche stitch, with which every row is now knitted. At the end of the second row when you come to the last ridge (three stitches make a ridge) leave it unknitted on the left-hand needle, and turn the work. 3d row: Leave 1 ridge on the left-hand needle,

and turn. After turning the wool is already in position for slipping the first stitch. 4th and 5th rows: Leave 2 ridges; turn.

6th and 7th rows: Leave 3 ridges; turn. 8th and 9th rows : Leave 4 ridges ; tura. 10th and 11th rows: Leave 5 ridges; turn. 12th and 13th rows: Leave 6 ridges; turn. 14th and 15th rows: Leave 7 ridges; turn. 16th row: Kent to the end of the needle. This finishes one section. The ball consists

16 of these sections, or gores, each of which must be knitted with some bright color, that will harmo nize well with the other sections.

17th row: Knit across with the new color. The new color is joined as follows: In the 16 h row-the last with the eld color-use the new color with the old in knitting the last two ridges; use both colors, also, in knitting the first two ridges of the following row. Then cut off the old worsted, and co on with the new.

Each section is made exactly like the first by repeating from the 2d to the 16th rows. After the last section is made cast off loosely, membering that the 2 stitches which are knitted together must be cast off as one stitch. Stuff the ball with cotton wadding, or any light material, and sew the last section to the first. Make a row of double-crochet around the small openings, at the top and bottom of the balt, catch all the stitches logether on the hook, and draw to a point. If preferred these points can be closed before sewing up the bail.

With well-assorted colors a ball knifted in this fashion will be both showy and useful, and a most appropriate Christmas present for a two or three years old boy or girl. He sure to knit across once with each new color before repeating from the 24 row. Four colors repeated four times will form a good variety.

SCRAP EAG.

"Wood Forward,"-M. S. wants to know how to follow the direction "wool forward," In ordinary plain knitting she will find that the wool is behind encircle the northern hemisphere. the right needle. To bring it "forward" is simply to bring it around in front of the needle. If the next stitch taken is plain knitting this bringing forward of the wool serves to make an extra stitch; if it is pulled, no extra stitch is made. TABLE MATS.—Mos. C. B. writes in answer to Mrs. I.'s question about table mats: "If Mrs. T. will use coarse cotton and a very fine needle (as fine as she can work with), and take the back of the crocheted | the planet on August 16, in mid-transit with stitch instead of through the stitch, working around her mat and then back again instead of around and around, she will have no trouble in making the ridges appear in her work." Three Knitting Extras. Nos. 59, 62 and 76 have thus far appeared. The first two will be sent from this office on receipt of 25 cents—the third costs 10 cents.

KNITTEDARGHAN LATTICE PATTERN.-The twisting of the wool around the needle four times in each stitch on the 4th row of this pattern is for the purpose of making of each stitch a long loop. On the 5th row these twistings are untwisted. Do this with six stitches at a time. Then with the six long loops thus obtained, draw the second three through the first three, making them cross each other like the strokes of the let-

ter X - in fact they form a sort of triple X, like the one here shown, in which the 4th stitch becomes the 1st, the 5th the 2d, and so on. Now knot them plain in this order, and go on with next six in the same manner.

A. H. wants was printed in THE WEEKLY TRIBUNE

of November 3

CHRISTMAS GIF18.

the 14 stirches cast on, and on the 18 little rows take up 11 stirches; then knit the last 14. Knit 8 plain rows. After that a row of \* knit 2, make 1, knit 2 together; repeat from \*. Then 3 plain rows. You now begin the pattern for the leg. There are 39 stitches on the needle.

Ist row; Knit 2 for the edge, \* purl 2; in the next stitch make 1 by knitting 1 at the front and 1 at the back, knit 3, knit 2 in the next stitch as before; repeat from \* 4 more times; knit 2 at the end.

2d row; Knit 2 for the edge, \* knit 2, purl 7; repeat from \*. Knit 2 for the edge, \* purl 2, knit 2 in the next stitch; repeat from \*; knit the 2 last plain.

4th row; Knit 2, \* knit 2, purl 2, knit 5, passing the wool twice round the needle in each stitch, purl 2; repeat from \*; knit the 2 last plain.

5th row; Knit 2, \* knit 2, purl 2, knit 5 together.

6th row; Knit 2, \* knit 2, purl 5, repeat from \*.

Repeat from the first row 8 more times, then 4 rows plain.

office rows: Knit 2, knit 2, perl 5, repeat from Stepeat from the flats row 8 more times, und 4 oras plain.

For the border:

Ist row: Knit 1, "make 1, knit 2 together; repeat from ". Elective borders and the step of 1 boldster, alout six meles long and titree or four in diameter, covered with clared cotton property from 1.

2d row: Knit 1, "make 1, knit 2 together; repeat from ". Elective borders and the step of 1 boldster, alout six meles long and titree or four in diameter, covered with clared cotton containing the perturbation of the first plain. Knit 2 more rows plain and cast off. With a crocket nook work: ". It is four 1 troble in the nut bold; the long of the lo getier like the back of a book, to fale alternately; the top is left open; the square or oval openings are cut out in the centre of each panel, and edged with a handsome silk, gold, or silver cord. The photos are slipted in at the top; it not stiff enough to make the screen stand, an additional glazed card is slipted in with the photographs. These can be made of cheaper materials for the nursery or morning toom. Fretty baskets cut lengthways in two and fastened on velvet-covered shield-shape beards, te hang up for leans and trailing plants or flowers, are very decorative. Some of these in bounct straw, worked all over with glistening white or irides ent bends, looked remarkably well. Lan de Cologne wicker-covered facens, wotked over in white, crema, pale blue, or garnet tiny glass beads, and provined with chains, soid absordly high at a mental trifles. Beads, in fact, are used on all and every kind of wearing apparel and fancy work with

## WHERE ARE THE TROJAN SWOEDS!

From Dr. Schliemanas New Book " Ilias." From Dr. Schliemana's New Book's Hiss."
I also thought at first that I had found in the
Treasure a fragment of a bronze sword; but, as
visitors to the South Kensington Masseum may see
in my collection, the object referred to is no sword,
but merely a very thin bronze saw. The fragment
is nearly 9 in, long and 2 in, broad. If swords had
been in use at all. I should probably have found
some of them in this treasure, among so many other
weapons; or at least I should have found them elsewhere in this first city, which was destroyed so where in this third city, which was destroyed so addenly and unexpectedly by a fearini catastrophe warriors. I found only lances; never even so much as the trace of a sword. Neither did I find the trace of a sword even in the runs of the two upper pre-historic cities. Moreover, had swords been in use, is should probably have found the moulds in which they were cost; but among the ninery moulds or rhereabouts, which I collected, and which have forms for all the weapons I discovered, as well as for others which I did not find, there is not one for sword.
This absence of swords is the more astenishing to

This absence of swords is the more astenishing to me, as I tound hundreds of bronze swords in the royal tombs of diverse. Their non-existence at Hissarlik, even in the latest of its prehistoric cities, is the clearest proof of the very high antiquity of these runs, and of the great distance of time which separates them from Homer, with whom swords are in common use. But if from the absence of this weapon, seemingly so indispensable, we might be forced to infer a low state of bartarism at I toy, our minds are beyildered when we look at the Tropa good ornaments, which in artistic execution come good ornaments, which in artistic execution come fully up to those contained in the Myceucan treasures; and we are still more bewidered when we consider the Trojan inscriptions, since written char acters were altogethe unknown at Mycene. I may here add that no swords have ever been found in the ancient British tumuli of the Bronze period.

THE EARS OF LOVE.—Poor pining little thing (in deep thought); "That's Johnny's knock; but it's the way Edwin wipes his boots." [Judy.]

SCIENCE FOR THE PEOPLE.

GREAT AND SMALL SPOTS ON JUPITER. E. E. Barnard, of Nashville, Tenn., gives it The Scientific American the results of his observations of the great "red spet" in the southern kemisphere of Jupiter. In October, 1879, he says, the spot was surrounded by a large sea of light, extending in all directions, to a distance of some 5,000 to 6,000 miles. The planet then presented a very beautiful sight, with the great spot like a light red island floating in a sea of liquid light. This year, as soon as Jupiter was in a position for good observations, the spot was found to have suffered no particular change, says that the sea of light tions, the spot was found to have suffered no particular change, save that the sea of light surrounding it had disappeared. "I have observed the spot on every favorable opportunity this year," Mr. Barnard continues, "and find that its length fluctuates slightly, but its breadth remains pretty constant—about one-eleventh or one-twelfth the polar diameter of the planet. I estimate its mean length to be about 22,490 miles, and its breadth 6,900 miles, covering a total area of about 154,640,000 square miles, which is equal to three quarters the entire surface of our earth. three-quarters the entire surface of our earth. Its color is a light Indian red. In observing the great spot one is impressed with the very rapid rotation of the planet. Should we at any time observe the spot just beginning to appear at the east of Jupiter's disk, it will in two hours have passed to the centre of the planet, and two hours later will be seen disappearing at the west timb. The other prominent markings on the planet have been the two equatorial bends and three delicate parrow lines which

On July 25, Mr. Barnard abserved " a small but distinct oblong spot in mid transit, on a parallel of latitude somewhat greater than that of the red spot." This spot, which is about 8,000 miles in length and 3,000 in breadth, has been observed as late as August 18. Another spot was observed near by on August 1, but has not since been seen. "A small, dark, almost black was seen in the northern bemisphere of centre of the great spot, but on the 23d it was not visible. Two new spots were observed on August 18 between the spots of .uly 25 and August 16 Mr. Barnard has made ten observarious this year of the transit of the great spot neross the middle of Jupiter's disk, with the in-tention of determining the planet's rotation. At present he finds the rotation to be, approximately, 9h. 55.2m.

THE EUROPEAN APE.

As the chamois is the only antelope found in Europe, the baboon of Barbary is the only representative of the Quadrumana on that contiresentative of the Quadrumana on that continuous time six long time six sines obtained, draw the second three through the first three, making them cross each other like the strokes of the lefter X—in fact they form a sort of triple X, like the one here shown, in which the 4th stitch becomes the 1st, the 5th the 2st and so on.

Now knit them plain in this order, and go on with the next six in the same manner.

MITTER PATTERS.—The mitten pattern which M.

At weather the strokes of the lefter that at present the tribe of baboons consists of twenty-five individuals, which always occupy that side of the rock which is sheltered from the wind. It is supposed that the wind, from whatever direction, is hurtful to them. They avoid it wish the greatest care, and they can deavoid it with the greatest care, and they can detect a change twenty-four hours in advance, so that when the officers see the apes shifting from one side of the took to the other, they look out for a change of weather.

for a change of weather.

These ones ent grass with avidity, rcots, bulbs (especially those of Oxalis), wild olives, and the fruit of a small date which grows naturally on the rcck. They will not touch fruits which the soldiers put in their way, except graces, of which they are very fond. They son etimes descend to the gardens of the town of Circular in search of fies. The area girink of Gibraltar in search of figs. The apes drink at a spring in a cavern, near the level of the Mediterraneau, at the steepest part of the rock. They make light of the difficulties of a rock which is 400 metres in height, and the sides of which are perpendicular. In their gambois, their favorite amusement is to disappear behind the borders of the precipies, and let themselves down from one projection to another, till they are a tew feet from the line of breakers, then to climb the giddy height again with equal agility.

TWO RECENT FOSSILS.

Some remarkable fossils have lately come to light. A very perfect reptile, found by M. Roche in the Permian formation at Igornay, near Autun, has been described to the French

lowing mannet:

A quantity of coal-tar oil, or equal parts of coal and wood-tar oil, which is to constitute a third part of the whole mixture, is poured into a large k-ttle, tog-ther with an equal quantity of hemp oil, and is heated for other works, and one of the cover standard and other covers standard and oth several hours, either over steam or an oven fire, to a temperature which thes between 252 and 280. Fah. (it should not exceed the latter), until the mass becomes so duetile that it can be drawn in long threads, and the remaining third, consisting of a quantity of linseed oil, which has been thickened by boiling, is then added. With this composition from 5 to 10 per cent of ezokerite and some spermaceti should be mixed. The mass is then heated again for some hours at the same temperature as above, and finally from 7 to 12 per cent of sulphur is added. The mixture thus obtained is cast into forms and treated the came is caoutchook. The proportion of the three oils may be slightly varied according to the practical purposes for which

AN OPTICAL MILK TEST.

A new optical milk test, invented by Messrs. Mittelstrass, of Mazdebarg, is described in the Leabscac Industric Zeltung. While in previous instruments of the kind the plan has been to and milk to water till a layer of given thickness becomes organe, in this new instrument a given quantity of milk with a given quantity of water is examined by looking through different thicknesses of layer till opacity is renched. The vessel holding the liquid has a glass bottom, and in its cover a vertical graduated tube in a sir with glass closing its lower end. Light is thrown up from below by means of an oblique mirror, or from the source direct. The (through which one looks) is moved in the till the light disappears, and at this point the scale is read off. Exper ments made by Pro-tessor Maereker with this apparatus show it to be very accurate. The greatest difference between determinations of the fat in milk, with it, and by chemical analysis, was 0.3 per cent (average 0.1 per cent). It is only with iresh milk, however, that it succeeds; in the case of old milk, which has begun to torm cream, the results obtained are too low. The chief admanipulation and the quickness with which results are arrived at.

FLEUSS'S DIVING DRESS.

Figures's diving apparatus, already described in The Trinung, has been used with much success at the Severn Tunnel, England. The inventor himself appears to have failed to accomplish what was desired; but a professional diverture of the Computation for the Computati diver named Alex. Lambert put on the Fleuss dress, reached the bottom of the shaft under thirty-five feet of water, and walked 1,020 feet up the heading, where he succeeded in closing some sluices and shutting an iron door, having been cut off from all communication hour and a half. This is a test of the great Transcript.

value of Fleuss's dress when worn by a plucky diver. The ordinary diving-gear had been tried without success, the great length of tubing required rendering the operation impracticable.

A SCIENTIFIC CLOCKMAKER. As the last meeting of the British Royal Astronomical Society, Sir George Airy, the Astronomer Royal, paid a well-deserved tribute to the memory of Graham, the clockmaker. Before his time, astronomical timepieces were very impericet. Graham retormed astronomy by introducing clocks which would go not for a few hours only, but for many days without wholes. He also introduced the dead beat winding. He also introduced the dead beat escapement and the gridiren pendulum. The advantages of these two inventions were recognized quickly and adopted everywhere, and astronomy from that time became a different science, that is to say, a science of exclusively eridional observations.
"I think it is due to the memory of Graham, says Mr. Airy, "to say that he must have care-tuily studied the action of the pendulum and the maintaining power. He was aware that the impulse should be given at the centre of the arc of vibration, though, as tar as I am aware, this fact was not drawn attention to till about forty years ago, when a paper on the subject was published in the Cambridge 'Philoso-phical Transactions.' Bradley (Astronomer Royal) took advantage of these improvements,

FANTASTICAL BICYCLE.

and worked in a way which excited the admira-tion of astronomers, but the great reformation in astronomy was due to Graham's talents. He was

not only a clockmaker, but was a maker of great quadrants and tos ruments of that sort, such as

have never been surpassed. He was the first

to discover the diurnal changes of magnetism.

He is the only working man, as far as I am aware, who was ever buried in Westminster

Abbey. On the occasion of his funeral his coffin was followed by all the members of the Royal

Fanciful's ructure on course expeditional,
Thou strikest the gaze like a term apparitional,
With strangely bewildering slide.
Thy shadowy outline is phantasmagorical;
Thou seem's: (to utter a phrase metaphorical)

A sort of personthed gittle.

What wondrous inventor with mind methodistical Conceived thy idea, a rial, my-fical, Yet so mathematicity true ? The brain which concocted thy airy machinery—Imagined thy spectral effect on the scenery—Was ghostly and dreamy as you.

Philosophers tell us inventions mechanical Are made by observing the structures organical Which all throughout nature abound.
But were she subjected to stricted of scrutiny
By genuses Archimedeau or Newton-Y.
Thy prototype would not be found.

Thou luans natura—thou wild, irresponsible, Finny objective to all that's demonstrable— Fantastic, riniculous word! Thy gyrates mesmerical puzzle humanity, ou ou come of science, inspired by insacity, Thou wavy, embodied absord.

AS GOOD AS A GHOST STORY.

In The Friend of India, published at Calentia on October 13, there appears a narrative which will gratify the lover of the inviscious. Here it is:

The following remarkable statement has been forwarded to us for publication: On Sunday, the 3d of October, at Mr. Hume showse, at Sunday, the 3d of October, at Mr. Hume showse, at Sunday, the 3d of October, at Mr. Hume showse, at Sunday, the 3d of October, at Mr. Hume showse, at Sunday, the 3d of October, at Mr. Hume showse, at Sunday, the 3d of October, at Mr. Hume showse, at Sunday, the 3d of October, at Mr. Gardon, Mr. F. Hogg, Captain P. 3, Manifand, Mr. Beatson, Mr. Davison, Colonel Olcott and Mme. Blavatsky. Most of the persons present having recently seem many remarkable occurreness in Mme. Blavatsky spreaence, conversations turned on 30c cult phenomena, and in the course of this Mme. Blavatsky presence, conversations turned of 18 and 18 an f the evening.
At the close of dinner she said to Mrs. Hume that

At the close of dinner she said to Mis Hume that the paper in which the coin had been wrapped was gone. A little later, in the drawing-room, she said that the brooch would not be brought into the house, but that it must be locked for in the garden; and then, as the party went out accompanying her, she said she had clairvoyandly seen the brooch fall into a star-shaped bed of flowers. Mirs. Hume hel the way to such a bed in a distant part of the garden. A prolonged and cateful search was made with lanterns, and eventually a small paper packet, consisting of two eigarctic papers, was found amongst the leaves by Mrs. Sinnett. This, being opened on the spot, was found to consain a brooch exactly correspond to the spot, was found to consain a brooch exactly correleaves by Mrs. Sinnett. This, being opened on the spot, was found to contain a brooch exactly corresponding to the previous describion, and which Mrs. Hume identified as that which she had originally lost. None of the party, except Mr. and Mrs. Hume, had ever seen or heard of the brooch. Mr. Hume had not thought of it for years. Mrs. Hume had never spoken of it to anyone since she parted with it, nor had she for long even thought of it. She herself stated, after it was found, that it was only when Madame asked her whether there was anything she would like to have, that the remembrance of this brooch, the gift of her mother, disabed across her mind. Mrs. Hume is not a surfitualist, and up to the time of the occurrence described was no believer either in occult phenomena or in Mine, Blavatsky's powers. The conviction of all present was that the occurrence wis of an absoor in Mine. Biavatsky's powera. The conviction of all present was that the occurrence wig of an absolutely unimpeachable character as an evidence of the truth of the possibility of occult phenomena. The brooch is unprestionably the one which Mrs. Hume lost. Even supposing, which is practically impossible, that the article, lost months before Mrs. Hume ever heard of Mme. Blavatsky, and hearing letters or other indication of criginal ownership, could have passed in a natural way into Mme. Blavatsky's possession, even then she could not possibly have foreseen that it would be asked for, as Mrs. Hume herself had not given it a thought to menths. This narrative read over to the party, is signed by A. O. Hume, M. A. Hume, Fred. R. Hogg, A. P. Sinnett, Patience Sinnett, Beatson."

We only note that all the recorded members o the Simia Sunday evening party, except Colone Olcott and the secress, sign the report.

RESERVE.

From The Speciator.

No one will deay that, as a matter of fact, reserve is the virtue of an aristocracy. In trath, its presence or absence makes the social gradations of actual or absence unkes the social gradations of actual life. If any one accustomed to what is conventionally called "good society" is thrown by chance into a lower stratum (which may be just as good or better than that he is accustomed to, in all important respects) he is very apt to think his new acquantance egotistical. An intimate knowledge of the inhabitants of Grosvenor and of Bloomsbury squares would lead any one to distribute the epither with entire impartiality, but the traditions of breed inc imbrose a certain relicence as to all that concerns with entire impartiality, but the traditions of breeding impose a certain retreence as to all that concerns uneself, which makes itself felt when we have a background of contrast. And take notice that this influence tells on others than aristocrats. The sense of inferiority imposes reticence, no less than the sense of superiority; servants are not unreserved with their masters any more than masters are with their servants. It is on this suic, indeed, that the connection is most obvious, though we also think it often minunderstood and exaggerated.

Every reader will remember the interesting passage in J. S. Mill's biography, where he takes stock of the loss and gain in his own training, and decides that even his great debt of gratitude to his failer for setting him as a youth in the intellectual position of maturity was almost ennecled by the rigid coat of reserve in which the seventy of his education had inclosed all emotion and impulse. His de-

coat of reserve in which the severity of his educa-tion had inclosed all emotion and impulse. His de-duction that "it is impossible to be open with any one, as long as one looks up to lum," will not meet with general coincidence; some might even be in-cinced to say rather, that it is impossible to be per-fectly open with any one, unless one looks up to lum. Still, here, as elsewhere, the middle region, between the poles of absolute completeness and ab-solute deficiency, is that which it most imports us, in practical matters, to take into account. The openness of a chied with a loving mother is more perfect than that between two equals, and every openness of a cold which a properties than that between two equals, and every one must have reliting that his impulses of most absolute ources eve were in the presence of a larger mare than his own. But absolute dureserve is for that it can hardly be ture than his own. But absolute sureserve is to institute human beings so rare, that it can hardly be considered in discussing ordinary human relations and all those inferior shades of openness which w be natural under ordinary circumstances suggest the relation of equality.

CONJUGAL CONVERSATION. - Time - Every evening during the bell mys. Scene—The Domestic Hearth.—"And oh! Charles, I've seen such lovely tolous!" "Hith!" "And they are so cheap." "Hus!" And I want to buy a —, and a —, and a —, and a — for dast mother and the girls." "Huh!" "And some ti lugs for the children." "Huh!" "And there are some burgains in househeeping things." "Hus!" "And I want to buy a little gift for you, Charles." "Well, how much money do you want?"- [Boston Transcript. RELIGIOUS INTELLIGENCE.

DOGMATIC RITUALISM. - An English Ritualist, the Rev. W. J. Knox-Little, of Manchest T, by invitation of representative elergymen of all denominations except Episcopalians and Roman latholics, delivered an address on Ritualism in Catholics, delivered an address on Kithalish in Boston tast Monday. The Rev. Dr. Duryea presided, and in presenting the speaker said his claims upon the attention of the addience were warranted by his reputation. It was quite proper, however, that those who had invited him to speak should explain their motives for dense if Feery law or tresh religious more. doing it. Every new or fresh religious move-ment was of interest to the student of the moral and sciritual nature of mankind. If a move-ment was feeble and momentary it was simply a matter of curiosity; if it had power in it, and a matter of curiosity; if it had power in it, and engaged profound, earnest, self-sacrificing, suffering men, and accomplished in infest and abiding good, it was a matter for sober and curiest inquiry. That which was called Rimalism was such a movement. Mr. Kaox-Little's address was delivered before a large audience. At the outset he reminded them that he was not the control of begging the question about the English Church being right in doctrine, but was simply asking them to consider, bet doctrines being what they were, whether the Rittalists or Catholes were consistent actors out of the doctrines. The Book of Common Prayer was distinct on the doctrine of the Trinity. It asserted that there were three persons or substances in one divine substance; the truth of the incarnation of the second person. of the trinity; that the Church was His living body; that admission to communion with the Lord Jesus was by the sacrament of bantism as a real means whereby, as by an instrument, God gave especial grace to a soul; that in the boly communion there was a real, but a spuriousl, presence of the body and blood of the Lord Jesus Christ; that the rite of communion was the central rite of Christian worship, that it was the central rite of Coristian worship, that it was, strictly speaking, a eucharistic sacrific; that Christ ordained three orders in His Church by direct succession from the Abostles, called now bishops and prests and deacons; that to share the gift of apostolic power required apostolic ordination; that the priests have power to consecrate the eucharist and declare and prononnee to the penitent absolution or torgivene & of sin in the name of the Lord. The prayer book asserted other things, but the speaker was content with these premises. Now, either the teaching of the English prayer-book was false or it was the. If talse it should be denounced and altered; but if true it should be acted upon with honesty, assurance and consistency. As loyal sons of the Courch of England, believing the prayer-book to be true, because they be-lieved it to be true they set about to acc accordingly. The Catholic movement said to the High Churchmen that the prayer-book stated the truth, but it added that that truth must be lived and acted and taught to souls. To the evangelical it said it would be surrisual-lite, and that spiritual life, for Church of England men, must apring out of the doctrines of the Church of England if there was any vitality of the spirit of God in that Church at all. He thought that the spirit of God had witnessed that there was that vitality. A CLASH ON DOCTRINE.-The Methodist

A CLASH ON DOCTRINE.—The Methodist preachers of St. Lonis had an animated discussion list Monday. The proceedings were opened by the reading of a paper prepared by the Rev. Dr. Hughey, entitled "Does Dr. Thomas agree with the Methodist Church on the subject of atonement?" The speaker answered the question in the negative, and gave the following as a summary of the views of the Cheege divine: "L. Dr. Thomas devices com-Chicago divine: "1. Dr. Thomas denies com-pletely the second article of the Methodist faith, and affirms that Christ died only to reconcile man to God. 2. He plainly teaches that man is 'atoned to God,' not God to man. 3. He expressly denies that the law of God de-mands the death of the sinner, or the death of Christ as his substitute, as a condition of pardon, denounces this as the butcher theory, and declares that it is 'unreasonable and unjust, and makes God a tyrant rather than a loving Father.' 4. He expressly declares that he accepts and rests in the moral view of atenement as advocated by Dr. Bushnell. 5. In explaining this moral view, he affirms that the whole divine nature. Father, Son, and Holy Ghost, justice and mercy,' suffered in the same sense, and to the same extent, for sinners as Carist did, and that this was not suffering either penalty, or as a substitute, but suffering in love to bring the stoner to God. 6. He holds that as soon as the sinner ceases to sin he ceases to suffer penalty, whether in this world or the world to come." Dr. Hughey asserted that the avowals just recited showed that Dr. Thomas was entirely out of harmony with the Methodist Church, and he could not see how anybody could hold the con-trary, whereupon Dr. Felton stated that Dr. Thomas was not out of harmony with the Methodist Church. He had brought forward quotations from Dr. Thomas's published sermons which substantiated this view, but gentlemen still might differ about the matter. Dr. Hughey's paper, from beganning to end, was a service and the resition marepresentation of the views and the position held by Dr. Thomas. It did not interpret the language nor represent it fairly, because the language was taken out of the connection in which it was spoken. The Methodist Church has never taught that Jesus Christ suffered punishment for the sins of the world. The Church has declared that the vicarious sufferings of Jesus Christ were an atonement for sin as a conditional substitute for penalty. Dr. Felton closed by stating that he had never heard a paper that presented so obscure and illogical a view of the atonement as the one tead by Dr. Hughey, and the effect upon the speaker had been such that he could not now answer under oath what Dr. Hughey did believe about the atonement.

SEEN AND UNSEEN .- The following are extracts from Bishop Clark's lecture at Tremont Temple last Monday, as reported by *The* Traveller: "The Seen is the type and symbol of the Unseen, and that which is seen is tem-poral, while the things which are quiseen are eternal. Nothing can be seen but forms, and these are in their very nature transient and changeable. The substance of these forms is indestructible. We live in two worlds-one temporal and the other eternal-the world of forms and the world of realities. With the one we come into communication by our senses with the other, we come into communication by the soul. Material trings are the symbols of spiritual things, and we are able to express the latter only through the medium of the termer. The next stage of existence will be simply the unfolding or development of this primary stage of being. There is no arbitrary line separating the temporal from the eternal; the one passes over into the other by natural, orderly law. The change induced by death cannot in any way affect our personal identity. We must re-tain a memory of the past, and the conscious ness of possessing the same mental and moral qualities by which we are individualized here on earth. And, it we are to retain our personal identity- without which immortality would not be a grit worth taking-those whom we have known and loved here, we must know and love hereafter. It would be a dreary thing if we thought that we were going to a land of strangers. Is it to be supposed that the emotional part of our nature will be extinguished, or so modified that we cease forever to love that which, here on earth, was the centre of our most earnest and tender affection 7 Shall we be so overwhelmed by the glory of consorting with angels that we cease any longer to care for the poor lellow-creatures with whom we wept and toiled, when we were pilgrams together on earth? Will Raphael and Gabriel and Michael be nearer and dearer to us than the child we once lost, or the father and mother who taught us how to pray? Those who have gone before cannot forget those whom they have left behind, and is it to be supposed that their cup of happiness can be full, if they never expect to welcome their friends in 'the bright and blessed country, the home of God's elect'?" THE IMPRISONED RECTOR .- The imprison-

ment of the Ritualistic rector and the threat ened punishment of three other clergymen continue to excite the English public. The Bishop of Manchester in the course of a recent sermon remarked that the national conscience and understanding were pained and shocked at the sight of clergymen-who, it might be, were in earnest-being sent to prison. He would not say a word against the earnestness and devotion to his duties of the Rector of St. John's (the Rev. S. F. Green), but he thought he had a mistaken sense of duty, and, moreover, that he had behaved foolishly and unwisely, and not in taken sense of duty, and, moreover, that he had behaved foolishly and unwisely, and not in the interests of the Church and of religion. It was impossible, the Bishop said, that any society, ecclesiastical or secular, could be maintained unless the supremacy of the law was acknowledged. It almost caused him to shed tears to see good and earnest men wasting their energies upon those trifles which were new occupying them. "What mattered it whether he administered the Holv Sacrament in a cope or chasuble or in a simple decent surplice? If the

Church had ordered him to wear this thing or that thing he ought to do so, because he was a Churchman and a member of a Church Society, but if he was asked what it meant intrinsically he should say it mattered simply nothing." The Bishop said he did not want people to be rejorcing or clapping their hands because Mr. Pelbam Dale was in prison; but he wished those who could not really minister loyally and faithfully in the pulpits and at the communion tables of the Church of England would see whether they could find some other place which whether they could find some other place which would be more congenial to them. The result of these differences would, be feared, lead to be disestable bment and disendowment of the Church of England, and as he believed that the cause of religion would be retarded rather than advanced by the destruction of the National Church, he lamented the folly and obstinacy of that man who rather than comply with the requirements of the law-which were not tyrannical-would wreck a great Church for the sake of maintaining an ornaments rubric as though it were essential.

THE OLDEST MONTREAL CHURCH.-Bonsecours Church has the reputation of being the oldest church on the Island of Montreal, having been completed when the Church of Notre Dame was yet in course of erection. Margue-Dame was yet in course of erection. Margue-rate Bourgeois, who founded it in the year 1658, intended it for a numery, but met with difficulties, though she established one in Notre Dame-st, shortly afterward. Scent de Bourgeois, in order to obtain letters patent for the church she was builting, made two jour-neys to France, the first of which in 1659 was fruitless, but the second, in 1671, was successful. Among the personages Madame Bourgeots met with during this visit was Baron de Fanchamp, one of the first proprietors of the island.
This nobleman had in his possession a small image of the Virgin, said to be endowed with miraculous virtue, which had been revered by the family for at least a century. This image he was desirous of having removed to Mon-treal, and a chapel erected for its reception. It was at once concluded that the image should be transferred to Montreal to Bonsecours Church, where, to the great joy of the inhabitants, on the 29th of June, 1673, the principal stones were laid with much solemnity, and on August 15, 1675, mass was performed for the first time in the new courch. Nearly eighty years after-ward it was consumed by fire, and remained in a state of ruin seventeen years, when its re-building was undertaken, and on June 30, 1773, it was again opened for public worship. Mahy years ago it was bought from the Sesters of the congregation by the Fabrique of the parish, to whom it still belongs. It is completely bemmed it by wavehouses—even a strip of ground only eight or ten feet in width, ex-tending along its side, being occupied by small stores. A Long Pastorate .- Last Sunday was the

A LONG PASTORATE.—LAST SUBDAY WAS the fortieth anniversary of the installation of the Rev. James B. Shaw D.D., as pastor of the Brick Presbyterian Church, Rochester, N. Y. His protracted pastorate has been marked by numerous revivals and by constant additions to the church membership, 1,826 persons having been received on confession during forty years. The church now has 1,289 members. On Tues-day evening congratulations were extended to Dr. Shaw by nearly all the prominent clergy of the city at a public meeting held in the church. He was called upon to make the closing address, after Dr. Anderson and others had spoken. He remarked that an injunction had been served on him, and he could not say all he would like to, but this much he would say: It he had remained a bachelor—the half of a man, and the poorer half at that-he would never have lived to reach a fortieth anniversary. instead of that he would have been the poorest stick that ever imposed on the credulity of a congregation. He attributed nauch of his suc-cess to his patience and the magnanimity of his congregation, and that his sermons were easily understood. Always had be labored to bring his words down to the comprehension of a child. His conscious weakness had all along been his greatest strength, and all that he had implished had been done in the strength of the Lord.

Dr. Prime discourses sagely in the last (b-server on the sin and folly of ridiculing other people's religious views. He tells how one evening in this city he was at a public meeting in a Baptist church, with ministers of several different denominations, when one of them told a story the point of which was to make light of the rite of baptism by immersion. The bud taste, the bad manners, the attocity of the thing must have been painful to every right. thing must have been painful to every right-minded person in the house. And no one rite is more frequently made a matter of teeble wit-ticism than the baptism of infants by sprinkling and the baptism of adults by imm rsion. When a Baptist speaks of "buby-sprink-lets" or a Pedo-Baptist speaks of immersionists as "dippers," they are both offenders against Christian decorum. In like manner the amens of the Method sts and the forms and vestments of Episcopalians are often made fun of by those who do not stop to reflect that peculiarities are the, most sensitive places in one's system, and whoever laughs at them wounds to the quick

A Methodist minister of London, Canada, read from the pulpit last Sunday a letter from a young man who attended the Rev. E. P. Hammond's revival services last winter. The letter stated that the writer was reduced to the last stage of misery, being too proud to beg and too weak to work. He was therefore on the point of committing suicide, and desired the paster to write to his mother informing her of her son's intentions. The reading of the letter caused a sensation in the church.

The English revisers of the New-Testament held their closing session on November 12. There were present during the session the Bishop of Gloucester and Bristel, who pre-Bishop of trioncester and Dristor, who pre-sided; the Deans of Westminster, Rechester, Lincoln, and Litchfield; the Master of the Temple, Janon Westcott, Principals Angus and Newth, Professors Hort and Moulton, and Prebendaries Humphry and Seriv her, with Mr. Troutbeck, the secretary. The company has sat 407 days, and the average attendance has been sixteen on each day of meeting.

Cyrus H. McCormick has given another \$100,000 to the Northwestern Theological Seminary, and in a few days this money will be Seminary, and in a few days this money will be placed in the hands of the Treasurer. This will place the seminary in a position to other a strong inducement to Professor Patton to remain, as they can offer him a chair similar to that which he goes to fill at Princeton. He has fully decided, however, to leave Chicago and all efforts to induce him to remain will be total.

CURRENT RELIGIOUS DISCUSSION.

PROGRESSIVE THEOLOGY.

From The National Baptist.

The thoughts of God remain ever the same. He is not the son of man that He should repent; lie changes not. As He inhabits all space, so he inhabits all time as well; to Him the future is as real and as clear as the present and the past; to film and as clear as the present and the past; to him there are no anticipations, no memories, no sur-prises. There is no progress in his pairs, his thoughts. Redemption was not an after-thought; the Lamb was sam from the foundation of the world. But there is progress in our interpretation of the revention of the thoughts of G. d. In our in-terpretation of the Scriptur's, for example, there is progress in our knowledge of what the Bobie is; we learn what is the correct fext. We also grow in knowledge, not only of the grammar and dedicary, but of the genius and spirit of the language. Cenknowledge, not only of the grammar and dichenary, but of the genius and spirit of the language. Cen-turies of study devoted to the Greek literature have borne abundant results for maturer Biblical criti-cism. The persevering and enthusiastic labor of Oriental explorers, travellers, and archeologists, has also thrown mach light on the meaning of the

A CITY THAT NEEDS REFORMING.

Are the Christian people, are the good citizens of Chicago, satisfied with the existing moral condition of the city f Are they content with what they are doing about it f Thirty-two hundred licensed, and doing about it? Thirty-two hundred licensed, and 200 unlicensed, grog-shops here with all their nevitably attendant abominations, in full blast night and day, and worst of all on Sandays—is not that a condition of things that is simply horrible? The liquor interests are compactly organized, and are deflant to the last degree of all law and decency. The city government, under our present mayor, is shamefully derelied as to the enforcement of such laws as we now have. Meanwhile the ten thousand drunkards of the city reel and tumbic headlong to perdition, each one dragging others along with him into troes unutterable. Vices most shameful llanet their shameless faces on every highway. Crimes of every